THE CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY

QUARTERLY REVIEW

SEPTEMBER, 1959 ONE SHILLING No. 21

The Churches' Fellowship for Psychical Study

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CHURCHES' FELLOWSHIP FOR PSYCHICAL STUDY QUARTERLY REVIEW

Editor - - REGINALD M. LESTER

SEPTEMBER, 1959 No. 21

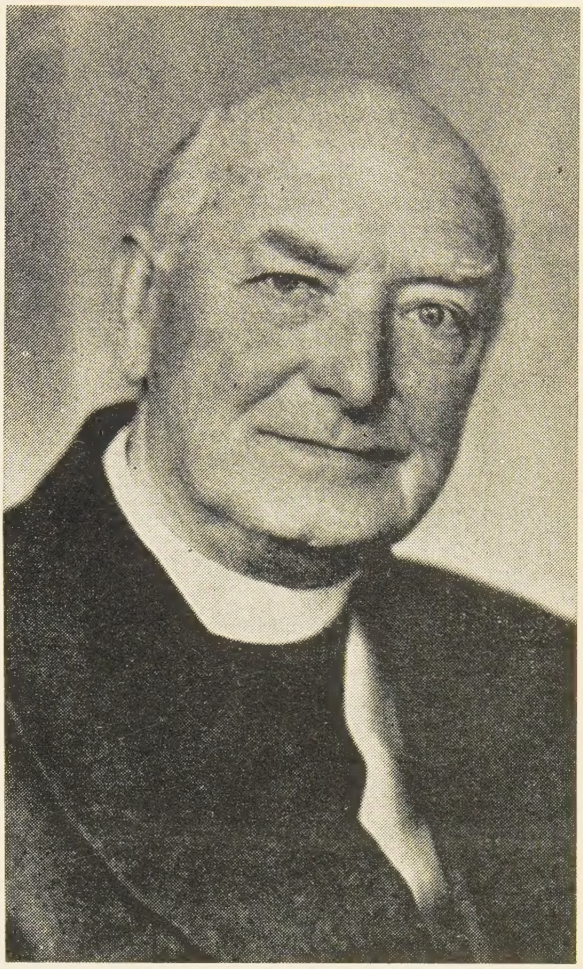
THE PASSING OF A MAN OF COURAGE

EARLY on Sunday morning, June 28th, the Rev. Maurice Elliott passed to the Higher Life, after several months of patiently borne illness. For the past six years he has served the Churches' Fellowship with his whole heart and soul, and many will recollect that he gave up his living in Chichester to enable him to give his full time to the Fellowship—a decision that needed very careful consideration. But he came to the conclusion that the work of the Fellowship must take priority, and from that day on he dedicated the rest of his life to this cause. He never spared himself, and there is no doubt he gravely overtaxed his physical strength in his devoted service to our work and progress.

Graeme Maurice Elliott spent over 50 of his 75 years in writing and speaking on the place of psychical research in the Christian religion. His interest in the subject was first aroused at theological college when Sir Oliver Lodge gave an address to the students on Life After Death. He was extremely impressed by Lodge, and by hearing of his remarkable fields of experience in psychic investigation. He thereupon decided to follow the lead of the great scientist and to find out to what extent modern psychical phenomena confirmed the " signs and wonders " of the New Testament.

In the course of his research he became friendly with such well-known investigators as Conan Doyle, William Crookes and Barrett. As a result he found that Religion was taking on a new meaning—" a *live* Christianity " as he often termed it in later years.

He was responsible for the Church of England appointing a committee to investigate the claims of spiritualism, which came to the conclusion that " there are clear parallels between the miraculous events recorded in the Gospel and modern psychical phenomena ". But he was bitterly disappointed that this majority report was never allowed to be published.



Maurice Elliott wrote a number of books and pamphlets, the former including *The Psychic Life of Jesus*, *In Search of Faith*, and his latest work published only this year, *The Bible as Psychic History*.

His lifelong aim came to pass with the founding of The Churches' Fellowship for Psychical Study.

LONDON BRAINS TRUST

On Thursday, November 12th, at 7 p.m., the Churches' Fellowship will hold an open Brains Trust in Caxton Hall. The panel will consist of Col. Lester, the Rev. J. Pearce-Higgins, the Rev. Bertram Woods and Miss Ursula Roberts. Any questions that members may wish the panel to speak on, should be sent to Miss A. E. White, Assitant Secretary, 31a Chapel Road, Worthing.

The Question Master will be Brigadier R. C. Firebrace.

EDITORIAL COMMENT

THIS issue of *The Quarterly Review* is very largely a memorial number to our much loved friend and colleague, Maurice Elliott. To many of us who have worked so closely with him for the past six years, his passing is a very personal loss. Although he was a stern fighter in the cause of truth, he was of a kindly and gentle nature that endeared him to all who met him.

We are very thankful that he lived to see the fruition of his life's hope, in the establishment of a body for psychical study within the Christian churches. I shall always remember how he came to me after our inaugural meeting at Caxton Hall, with his eyes shining, and exclaimed: " You know, this is the happiest day of my life ! " Since then the work of The Churches' Fellowship has completely filled his life.

He has done a tremendous amount for our cause during these years, but we all know that from now onwards he will be helping us even more extensively from The Other Side. The keynote that ran through so many of the letters of condolence that have been received has been: " What a wonderful reception he would receive when he reached The Other Side ! "

There will be an opportunity for all our members who are free to do so to pay their tribute to Maurice Elliott at the Memorial Service that has been arranged at St. Martin-in-the-Fields Church at noon on Friday, October 16th. It has been put as far ahead for two reasons; during August and September so many of our members and friends are away on holiday, and on the date fixed many of our country members will be in London for the Annual At Home.

While we are paying our tribute to one who has passed from our earthly companionship, I feel it is fitting that we should also make acknowledgment to one who is fortunately still with us. I refer to our Assistant Secretary, Miss Alice White. During the whole of Mr. Elliott's long illness over the past six months, she has borne on her shoulders the whole of the day-to-day administrative work of the Fellowship, and it says a great deal for her extremely able organizing capabilities and her conscientious devotion to duty, that the work has not suffered in the slightest degree in any direction. We all owe a great deal to Alice White.

* * * * *

There may be some surprise—and a little criticism from certain spiritualist organizations—on the statement left by Maurice Elliott and published on page 6 of this issue. Yet there is really nothing conflicting between his belief in and support for psychical research and his condemnation of a section of the spiritualist movement as being anti-Christian. In fact, we think his criticism will be supported by all Christian spiritualists.

It cannot be denied that a section of the movement has made a determined and continuous attack on Christianity, and we have had evidence of that over recent months when a secretary of one of the Spiritualist National Union churches stated publicly: " We do not want Christianity in the spiritualist movement, and we will not have it. ". It is only fair to add that the statement was disowned by leading spiritualists all over the country, but there is undoubtedly a large cell of anti-Christian activities within the movement.

Maurice Elliott believed the whole study of psychical research at the present day had retrogressed to a lower level than in the time of Sir Oliver Lodge, Sir William Crookes and other great scientists of that era. That was why he placed such importance on bringing it within the doors of the Christian churches.

Organized Spiritualism has moved away from its earlier purpose in recent years, and has become more " ism " and less " spiritual ". It has also made the fatal error of claiming to be a religion, whereas it is in reality a philosophy. That is why so many Christian spiritualists have left these organized bodies and returned to the orthodox churches which are now accepting the importance of psychical research on a true spiritual level.

These views will no doubt be hotly debated by Mr. Maurice Barbanell, the noted spiritualist and editor of *Two Worlds*, when he meets me on the platform for the open debate that has been asked for. Undoubtedly this debate will serve a useful purpose, in making it quite clear where we in the Churches' Fellowship stand and perhaps clearing away many misunderstandings on both sides. It is to be hoped that as many members as possible of the Fellowship will support this meeting, so that the audience is not too heavily weighed on one side only. We should never shrink from frank and fair discussion, when we are convinced of the righteousness of our cause.

R.M.L.

BISHOP OF TEWKESBURY

The Bishop of Tewkesbury is the thirteenth Bishop to become an hon. vice-president of the Churches' Fellowship. In his letter to the Chairman, he stated that he would do all to support the Fellowship in every way he could.

Two more additions to the list of hon. vice-presidents are Dr. Donald Soper and Dr. Leslie Newman.

FUNERAL SERVICE AT BRIGHTON

THE sun was pouring through the windows of the Downs Crematorium at Brighton during the funeral service of the Rev. Maurice Elliott on Thursday the 2nd July, and the Downs themselves have never looked greener or more attractive in the afternoon light.

The congregation comprised friends old and new, and a large number of members of the Churches' Fellowship.

The service was taken by the Rev. J. Pearce-Higgins (Vicar of Putney), who like Maurice Elliott is a student of psychic science, and has no doubts about the reality of the life to come. He knew Maurice Elliott well, and is familiar with the work he has done. The service was therefore bright, and full of confidence and assurance. Among his remarks he said:

" Maurice is now far better off than we are ourselves, and we must try to keep this service bright by striking a cheerful note.

" We, The Churches' Fellowship, had a great privilege of having within our gates a pure and fine spirit, one who was unusual in that he had no rancour, no bitterness for the many slings and arrows inflicted upon him. His kindness, wisdom, and courage—that moral and spiritual courage—mark him out, and I am sure he will be remembered in the Church which treated him rather badly but which he continued to serve. His name will be remembered long after those who figure in the Church papers will have passed into oblivion.

" It was a great privilege to meet him and to work with him and I am sure that all those who have worked with him intimately will look forward to having that same loving wisdom.

" Maurice knows now and God bless him ! I am sure he will continue to do all he possibly can, as one of the elder brethren; and if there is any truth in the Communion of Saints—as I am sure there is—we shall know something of him and hear something from him."

SOME OF THE TRIBUTES TO MAURICE ELLIOTT

F. BRODIE-LODGE, ESQ. (son of Sir Oliver Lodge)—" To say that I am sorry would be a complete understatement and for the Fellowship, for which he did such noble self-sacrificing work, his promotion is an irreparable loss. I am thankful to have met this great soul and I have had some inkling of all that he stood for and bravely did. He was a man after my father's heart and I feel sure that he will have received a very special welcome from him on his arrival."

MRS. MURIEL HANKEY (Principal of the College of Psychic Science)—" I am deeply sorry to have your letter telling me of the passing of our good friend, Maurice Elliott. It is indeed a great loss to those who remain tied to the earth but our thoughts follow him in his release to the higher and fuller life. He will be remembered for the special devotion he gave to our Cause at a time when it called for considerable moral courage."

MRS. OSBORNE LEONARD—" Thank you so much for telling me about my dear friend Mr. Maurice Elliott. I have been thinking *deeply* of him these last few days and spoke of him to a relation of mine only yesterday. I know he will meet many on the Other Side who will greet him with love, admiration, gratitude and *understanding*."

GEORGE BISHOP, ESQ (of the *Daily Telegraph*)—" I am more grieved than I can say. Maurice meant so very much to me in my youth and he helped to shape my life. I did so want to see him again."

DR. GRIFFITH EVANS—" I shall miss him personally very much for one does not often meet a mind so informed in both spiritual and humanist spheres."

MRS. FORSYTH ANDREWS (daughter of Principal Peter Taylor Forsyth, late of Hackney College)—" I am indeed very sorry to feel that I cannot expect to hear from Mr. Maurice Elliott any more here but I know he will rejoice at meeting my father again. It is to Mr. Elliott entirely that I owe the initiative which has caused me to republish many of my father's books. I have known him since his student days under my father."

HENRY MAXWELL, ESQ. (son of W. B. Maxwell, the novelist)—" I can hardly take it in that I shall see him no more. I valued him so greatly. One of the finest men I have ever met with—*sans peur et sans reproche.* I shall miss him acutely. He was so kind to me always."

F. J. VEALE, ESQ. (Brighton)—" I am deeply sorry to receive your sad news. Maurice Elliott was a fighter for a cause to which he devoted his life. No one can say the extent to which he was successful but I at any rate can testify to the good he did."

THE REV. ALLAN BARHAM (Rugby)—" It was a great shock to hear about Maurice Elliott. He has done a great work and has seen a measure of success. I hope he will see more from the Other Side. His experience and standing and contacts made him ideally fitted for what he did."

Extracts from letters of other Members of The Churches' Fellowship:

" He has done the finest work any man could do—never sparing himself and of outstanding mental bravery. What a welcome he will get and hear those lovely words ' Well done '."

" It must be a great shock to you all and what a blow to the Fellowship. Yet perhaps he may be able to help us even more from Over There. What an enormous amount of good he has done and what hope he must have brought to sad hearts."

" Your news was a great shock and no words can express how great his loss to the Fellowship will be. How ready he was for the life beyond. It is a privilege to have known him and his radiant personality.

" Dear man, he had earned his promotion and now he will enjoy joining in from the Other Side after a life-time of laying foundations here."

" I am shocked to hear of the passing of Maurice Elliott. I can safely voice the sorrow of all the members of the Leeds Study Group. Mr. Elliott was greatly esteemed by them. He will be much missed by the whole Fellowship. There are few who have spent so much time against all opposition in pursuing that in which they believed so deeply. It is gratifying to think that he will know so much happiness now and it is to be hoped that he will find it possible to continue to lead and inspire through Christian sensitives as time goes on."

GERALD DE BEAUREPAIRE, ESQ.—" We must congratulate him on his well-earned promotion. His reception Over There would be difficult to estimate but of one thing I am very certain his work will go on with even greater effect. Of all the men of true character and sterling sincerity and outstanding courage known to me, Maurice Elliott was *nulli secundus*. That he did not spare himself or his physical well-being in his eagerness to press forward the campaign no doubt had some bearing on what has happened."

THE REV. F. S. W. SIMPSON (Vicar of Long Melford, Suffolk)—" He sacrificed and gave so much for what he knows to be the Truth. What a wonderful reception would await him. Such a valiant for Truth."

" The Rev. G. Maurice Elliott . . . must have received a great welcome when he passed to the spirit world. He spent 53 of his 75 years using his voice and his pen to broadcast the truths of proved survival and spirit return."—*Two Worlds.*

" For more than forty years Maurice Elliott endeavoured, in his own words, ' to be a kind of liaison officer between Spiritualism and the Christian Churches '. . . . At theological college, Elliott wanted to understand, not merely accept, the doctrines his professors propounded. He found little satisfaction in their attempts to ignore modern ' miracles ' and to spiritualise out of existence the ' signs and wonders ' of the New Testament."—*Psychic News.*

MAURICE ELLIOTT MEMORIAL SERVICE AT ST. MARTIN-IN-THE-FIELDS

By kind permission of the Vicar, the Rev. Austen-Williams, the Maurice Elliott Memorial Service will be held at St. Martin-in-the-Fields Church, Trafalgar Square, at 12 midday on Friday, 16th October.

This date has been fixed so that it will give as many of our country members as possible the opportunity of being present to pay tribute to Mr. Elliott, as they will be coming to London on that day to attend the Annual At Home in the evening.

The service will be conducted by the Rev. Bertram E. Woods, and the address will be given by Col. Lester.

THE MAURICE ELLIOTT MEMORIAL FUND

The Council of the Fellowship feel that a fitting tribute to our late Hon. Secretary would be to open a Memorial Fund to which members of the Fellowship and his many friends throughout the country could contribute.

It has been decided that this shall take the form of a Lecture to be given annually on " The Relationship of Psychical Phenomena and Research to the Christian Religion ", which will be known as the Maurice Elliott Memorial Lecture.

Any funds subscribed over and above the amount required for this purpose would be used in furthering the work of the C.F.P.S. All friends and admirers of Mr. Elliott and those who have been helped by his work in the past are invited to send a donation to the Assistant Secretary, 31a Chapel Road, Worthing. All amounts, large or small, will be appreciated and acknowledged.

ANNUAL AT HOME

Those members who have not yet applied for tickets for the Annual At Home at Caxton Hall on the evening of Friday, October 16th, should do so without delay to avoid disappointment as our numbers are limited to 200 and applications are being taken in strict rotation. Tickets 4/- each from Mrs. J. Sydney, 47 Philbeach Gardens, London, S.W.5.

This most popular social function will be on the lines of previous years, and there will be a refreshment buffet as usual, which is included in the price. Last year's successful innovation of a Bring and Buy Sale will be repeated.

DATES TO REMEMBER

TUESDAY, WEDNESDAY and THURSDAY, SEPTEMBER 8TH, 9TH and 10TH—Annual Conference, Froebel Institute, Roehampton Lane, London S.W.15.

WEDNESDAY, SEPTEMBER 23RD—6 p.m., West Country Public Brains Trust, Palace Hotel, Torquay.

WEDNESDAY, SEPTEMBER 23RD—6.30 p.m. Caxton Hall. Mr. G. de la Warr, lecture: "The Impact of Thought on Matter".

TUESDAY and WEDNESDAY, OCTOBER 6TH and 7TH—Annual Conference South-Western Counties, Mamhead Park, near Exeter.

THURSDAY, OCTOBER 15TH—7 p.m. Conway Hall—Public Debate: Lester v. Barbanell "What Are The Right and Wrong Sources For Proving Survival?"

FRIDAY, OCTOBER 16TH — 12 midday. Maurice Elliott Memorial Service, St. Martin-in-the-Fields.
6.30 p.m. Annual At Home and Bring-and-Buy Sale, Caxton Hall, Westminster.

THURSDAY, NOVEMBER 12TH—7 p.m., Brains Trust, Caxton Hall.

(All Caxton Hall Meetings (except Oct. 15th) *Admission*—Members 2/-, non-members 3/-.)

WEST COUNTRY BRAINS TRUST

A Public Brains Trust in the Palace Hotel Ballroom, Torquay, has been arranged by the Torbay Group of The Churches' Fellowship for West Country members and their friends, on Wednesday, September 23rd at 6 p.m.

The panel will consist of Dr. Strange, psychiatrist, and chairman of our Exeter Group; the Rev. Anthony Rouse, vicar of All Saints, Leamington; Mrs. Hughenden Baines; and Col. Lester. The Question Master will be Major Stevens, of the Plymouth Group.

It is hoped that as many of our West Country members and their friends as possible will take this opportunity of seeking any advice they may need on various problems from such a representative panel covering so many aspects of the subject.

Questions should be sent in advance to the Hon. Secretary of the Torbay Group, Miss Margaret Hemming, St. John's Lodge, Braddons Hill Road West, Torquay.

THE ANNUAL CONFERENCE

As previously announced the Annual Conference will be held at the FROEBEL INSTITUTE, Roehampton Lane.

The Programme has been arranged as under:

TUESDAY, 8TH SEPTEMBER—

5 p.m. The Rev. J. D. Pearce-Higgins will give the opening talk on "The Easter Enigma" and outline the scope of the Conference.

8 p.m. Some tape recordings of sittings made by Mr. Norman Hunt, with a deep trance sensitive.

WEDNESDAY, 9TH SEPTEMBER—

9.15 a.m. The Rev. Canon A. P. Shepherd, "The Resurrection".

11.0 a.m. Percy Wilson, Esq., "Materializations".

2.30 p.m. The Rev. Bertram Woods (Chairman of the Fellowship Healing Committee) Discussion on Spiritual Healing.

5 p.m. Dr. E. J. Dingwall (Member of the S.P.R.) "Evidence for Materialization".

8 p.m. Harry Edwards, Esq., "The Mediumship of Jack Webber", with infra red films.

THURSDAY, 10TH SEPTEMBER—

9.15 a.m. Dr. Mona Rolfe, "The Etheric Body".

11.0 a.m. Discussion led by Dr. Rolfe.

The charge for the two days will be £3 3s. 0d., including all meals, or £1 15s. 0d. for one day.

SEPARATE MEALS—Lunch 5/-; Tea 2/-; Dinner 5/6. Tea will be served before the 5 o'clock lecture on the 8th, and Lunch after the general discussion on the 10th.

Will members kindly apply for accommodation *or any meals required* (otherwise these will not be available), to the Conference Secretary:—**Mrs. G. Vivian, 46 Lyford Road, London, S.W. 18.** Tel.: Battersea 6137.

Lecture Fees for non-residents 2/- each lecture payable at the door of the Lecture Hall.

HOW TO GET THERE—

The Froebel Institute, in Grove House, Roehampton Lane, is *just opposite* Queen Mary's Hospital.

From Victoria—Book to Barnes, change at Clapham Junction for Barnes, and outside station take No. 72 bus to Grove House (or Queen Mary's Hospital is better known).

From Clapham Junction—take No. 37 bus to Roehampton Lane, and No. 72 up Roehampton Lane.

From Waterloo—Book to Barnes and take No. 72 bus up Roehampton Lane to Queen Mary's Hospital.

WHERE I STAND

By the Rev. G. Maurice Elliott

I am leaving behind the following statement so that, after my passing, there may be no misunderstanding as to what my attitude was to the very end regarding Psychical Science and Spiritualism.

I remain convinced that Science, through the medium of psychical science, has proved (if there be such a thing as " proof ") that we do live on after the death of our physical bodies and that, under certain conditions, communication with those on the Other Side is possible. I believe that this knowledge *may be* of the greatest possible help and comfort to the bereaved and, indeed, to " all who profess and call themselves Christians." But please let no one quote what I have just said without giving the substance, at least, of the next paragraph.

I have stressed the words " may be " and have not written " must be ". Why is that ? It is because of the changed attitude of modern organized Spiritualism towards the fundamental truths of the Christian Faith. I write " changed " because it is fast becoming an anti-Christian Movement whereas when I first became interested in it it was, as it should be, non-religious; it was a science. Mr. Gow, the then Editor of *Light* was never weary of telling his readers that " Spiritualism deals with facts in nature, *not* in religion ".

Spiritualism has substituted a slavish belief in guidance by guides for devotion to Christ and belief in His guidance, and it has caricatured, if not denied, the fundamental truths of the Christian Faith. The Christian church is largely to blame for this. For centuries she has neglected to teach and preach the full Christian Faith which includes much that psychical science is now revealing to us.

Those who know me best will remember how hard a battle I fought to try and persuade Church authorities—especially Archbishop Temple—to investigate the phenomena on which Spiritualism is founded, and how they did so and produced a " Majority Report " which Archbishop Lang would not allow to be published. And those who know me best will remember too that I wrote such books as *Spiritualism in the Old Testament* and *The Psychic Life of Jesus*, and various pamphlets including " Bible Blunders "—all of which I would alter somewhat were I writing them again, but none of which I regret writing.

I have not changed my attitude towards the Spiritualism of Sir Oliver Lodge, Sir William Crooks, Sir William Barrett at whose feet I sat. To that kind of Spiritualism I owe more than tongue can tell or thought measure.

OUR NEW HON. SECRETARY

The Churches' Fellowship has been very fortunate in obtaining the services of a very fine successor to the Rev. Maurice Elliott, to take over the reins of the office of hon. secretary. He is the Rev. Bertram E. Woods, minister of Horley Methodist Church, Surrey. He has already been acting as Deputy Hon. Secretary in the interregnum and for some months had been Deputy Hon. Secretary during Mr. Elliott's illness. Mr. Woods was formally elected at the July Council Meeting.

For the past few years he has been an ardent worker in the cause of the Fellowship, devoting every minute of his spare time to its work. He has been a member of the Council for some time, a member of the Executive Committee, a member of the Research Committee, and Chairman of the Healing Central Advisory Committee on which he is doing such extensive work in collating all the replies to the Healing questionnaires in respect of the Fellowship investigation that is now well under way.

Mr. Woods will be continuing Mr. Elliott's policy of making as many visits to Study Groups as possible, and visiting areas where it is desired to start up new Groups. In visits to Groups already established, where he is invited to speak, it will be for the Group concerned to meet the expenses of the journey if out of the London area, but in the case of new Groups to be started who have as yet no funds, the expenses will naturally be met by Headquarters.

His new book just being published by Rider & Co., will be a useful text book for the Groups.

BISHOP OF EXETER ATTENDS FELLOWSHIP MEETING

The Bishop of Exeter was on the platform at a public meeting organized by the Churches' Fellowship at St. David's Church Institute, Exeter, on May 27th, when Miss Frances Banks gave a highly interesting address on " The Psychical and Spiritual Approach to Religion ".

The Chair was taken by Col. Lester, and there was a good attendance, including a number of clergy from surrounding parishes. The address was followed by a period of lively questions. At the close of the meeting, the Bishop of Exeter gave the Blessing.

MODERN CHURCHMEN'S UNION

At the Annual Conference of Modern Churchmen, which immediately precedes The Churches' Fellowship Annual Conference at the Froebel Institute, the Rev. J. D. Pearce-Higgins will be giving an address on: " Contemporary Attitudes to Death ".

SOUTH-WESTERN COUNTIES FELLOWSHIP CONFERENCE AT MAMHEAD PARK

THE lovely venue of Mamhead Park, near Exeter, has been booked for the first Annual Conference of the South-Western Counties Area of the Churches' Fellowship. Mamhead Park is no mere hotel or country house; it is one of England's stately homes. In the State Rooms (used by Royalty) are exquisite décor and furnishings, and works of art abound. The high ceilings, fluted and painted with intricate designs, bear hardly a mark after 125 years—a testimony to the excellence of both materials and craftsmanship. The State drawing-room contains a crystal chandelier in which there are 1,664 pieces.

This palatial building, with its peaceful acres of beautiful grounds and rose gardens, is set in the heart of glorious Devon, and is a wonderful centre for those wishing to explore the unrivalled red-cliffed coastline either before or after the Conference.

About 100 members and their friends can be accommodated here. There is electric light and central heating and all modern facilities. Transport will be arranged to take members by 'bus or coach from Dawlish Station to the mansion.

As this Conference is likely to attract many members from further afield, as well as those in the West Country, application for accommodation should be made as soon as possible to the Area Organizer, Captain A. E. Hart, " Whare Koa," Shillingford St. George, Nr. Exeter, Devon. The charges are: Bed and Breakfast 18/6; Lunch 5/-; Dinner 6/6.

The programme is as follows:

TUESDAY, OCTOBER 6TH—

11 a.m. The Conference will be Opened by prayer, and the Chairman, Col. Lester, will outline the scope of the Conference.

11.15 a.m. John Benians, Esq., Principal of a Rudolf Steiner School, will give an address on " The Understanding of Man ".

12 noon Questions and Discussion.

2.30 p.m. Eric Harrison, Esq., of Plymouth: Subject—" Reincarnation ".

3.30 p.m. Questions and Discussion.

8.0 p.m. Conference Social.

WEDNESDAY, OCTOBER 7TH—

10.15 a.m. Opening Prayers.

10.30 a.m. The Rev. Bertram E. Woods: " The Present Position of Spiritual Healing ".

11.30 a.m. Questions and Discussion.

(*Continued at foot of next column*)

MRS. ENA TWIGG AT TORQUAY

Mrs. Ena Twigg, the well-known " sensitive " is lecturing to The Churches' Fellowship at the Methodist Church Hall, Union Street, Torquay, on Wednesday evening, September 2nd.

The lecture will be followed by a period of questions and open discussion, and the meeting is being made a combined one of the Torquay, Exeter and Plymouth Groups.

FELLOWSHIP OFFERED ITS FIRST CHURCH FOR HEALING

Although Healing Services have been held for some time past by some of the Fellowship Groups, notably Folkestone and Liverpool, the first orthodox church to be used as a Fellowship centre for healing work has now been established.

This is St. George's Church, Watcombe, Torquay, which has been offered by kind permission of the Rev. Edward King, chairman of our Torquay Group. Healing Services will be held there every Wednesday evening at 7.30 o'clock.

In announcing this, the Rev. Edward King says: " It is with deep joy that we make this announcement. Using the Church as our centre, we believe that other healing work will be possible. Various members of the Fellowship—clerical and lay—will share in the conduct of the Services. These will be open to all members and interested friends."

The names of persons requiring healing, with any special details, are to be sent to the Rev. Edward King, at the above Church. A panel of Fellowship healers in the area is being prepared.

AREA RE-ORGANIZATION

At the July Council Meeting, it was decided that —in view of the expansion of the Fellowship and its rapidly extending influence in the Christian churches, the country shall be divided into five main zones for administration purposes, each with a separate Area President and an Area Organizer. These will be North-East, North-West, South-East and South-West England and the Midlands. General policy will still be directed from Headquarters.

S.W. COUNTIES CONFERENCE—*continued*

2.30 p.m. Major Tudor Pole: " Some of the Dangers of Psychic Experimentation ".

3.30 p.m. Questions and Discussion.

4.30 p.m. Col. Lester will close the Conference.

LESTER v. BARBANELL
PUBLIC DEBATE AT CONWAY HALL

EARLIER this year Mr. Hannen Swaffer, the noted spiritualist, together with a number of his supporters in the movement, made a strong attack on The Churches' Fellowship For Psychical Study, and especially on Col. Lester's statement in *Church Illustrated*:

"I founded The Churches' Fellowship for Psychical Study to ensure that . . . so many people would not have to go outside their own churches to find out the truth about life after death, and run the risk of contacting the wrong sources in their search for knowledge."

Hannen Swaffer claimed this was an insult to spiritualists, and then added the remarkable statement: "I am angry with Reginald Lester because he insists that 'there are sources in the spiritualist movement where fraud is prevalent'."

On the other hand, many Christian spiritualists came to the defence of the C.F.P.S., one of them voicing their general attitude in saying: "If the Fellowship can really raise the standard to the highest spiritual level, then how can any sincere spiritualist oppose it?"

The lively discussion that arose from all this for several weeks in the pages of the psychic press brought Col. Lester back with a challenge: "I challenge Swaffer to deny that there are sources in the spiritualist movement where fraud is prevalent which would be the greatest danger and disillusionment to newcomers".

Now Mr. Maurice Barbanell, editor of *Two Worlds*, which he claims to be "Britain's greatest psychic newspaper," has taken up the challenge, and has agreed to a Public Debate with Col. Lester in Conway Hall, Red Lion Square, on Thursday evening, October 15th, at 7 p.m. The subject of the Debate will be: "What Are the Right and Wrong Sources for Proving Survival?" In the Chair will be Mr. Hector Hawton, editor of *The Humanist*.

The Debate will be frank and fearless, with no punches pulled on either side, and we feel it will do a great deal of good in making clear exactly where the Fellowship stands in this matter.

Tickets, 2/6 each, may be obtained from the Fellowship Headquarters at 31a Chapel Road, Worthing, or from *Two Worlds*, 48 Old Bailey, E.C.4.

TO OUR OVERSEAS MEMBERS

In both Canada and U.S.A., at the present rate of exchange (and also taking into consideration "Bank Exchange Commission") $1.50 is the amount suggested to cover the minimum subscription.

Extracts from Lecture

PSYCHICAL STUDY AS A BACKGROUND TO CHRISTIAN FAITH

BY LUCIAN LANDAU

Given at Caxton Hall

IT has been said that we live in a faithless age. This is not true. People are just as willing to believe to-day, as they were ages ago, but their standards have changed.

Generally speaking, science will not accept as true anything that cannot be demonstrated under carefully controlled conditions. The standards of reason are rather more difficult to define, but, very broadly, they require at least some similarity to our previous experience. All this is calculated to replace beliefs with certainties, but one may well question whether this is really a step in the right direction. Let us consider the subject of belief more carefully, particularly as it applies to religious matters:

What makes us believe? This again is not a simple question. We are all different, we think differently, we feel differently, and, when we reason, we reason differently. Because of this, it may be considered as surprising that often many of us believe in the same thing, but at least we can be certain that we do not all believe to the same degree, or for the same reason.

As children, we tend to accept the authority of our parents and our teachers. When they tell us that something is true, we do not question their knowledge and wisdom. In many people, beliefs so implanted become a part of their mental structure, and will never be altered, doubted or questioned. The acceptance of religious beliefs in later life is rather more complex. Usually one is then guided by reason, but the reasoning of different people does not necessarily follow a similar pattern. Other mysterious levels of mind, such as intuition, enter into the process, and wishful thinking can play havoc with reasoning, in a most inconspicuous way.

And so people accept a religion because its teachings please them and satisfy them. Their reason obligingly builds up an acceptable hypothesis. Others join the multitudes following a certain faith, arguing that millions of people cannot be wrong, and forgetting that other religions have equally numerous adherents. Yet you cannot force yourself truly to believe. You can say to yourself that you must accept certain teachings as true, and you can advance all sorts of reasons for so doing, but, if the subject of the teachings is contrary to our experience or sound reasoning our innermost self will not accept it, try as we may to pretend that it does.

(*Continued on next page*)

But what if that awareness of truth conflicts ith our reasoning ability, our knowledge of the aterial world? Then there arises a conflict, a onflict that will not be unknown to many hristians today. A dilemma that dwells in many f us, even if we do not consciously admit that it is ere.

As a field of enquiry, Psychical Study is only bout a century old. Although many famous eople have openly declared their interest in e subject, in the eyes of the general public it is ill somewhat improper to have something to o with it.

People whose real religion is science sometimes end to look upon certain aspects of the Christian ith with a mild feeling of superiority. To them e miracles of the Bible are a complete fabrication, uilt up for the sole purpose of deceiving the ullible masses. The faithful Christians, on the ther hand, often regard those interested in sychical Study as "dabblers in the occult", hich is a horrid term, particularly when one has o idea what it means.

That in an atmosphere of this kind, it was posible successfully to form the Churches' Fellowship or Psychical Study, came as a surprise to quite a umber of people interested in the subject. It lso pleased many, who felt that, at long last, sychical Study was about to become respectable.

Whilst there is a certain divergence of opinion s to when one can call himself a true Christian, think that the acceptance as true of the facts bout the life of Our Lord, as related in the four Gospels, is an essential prerequisite. This, as I aid earlier, is not so simple, for some of these acts run contrary to our normal experience. Man has not changed much in 2,000 years. Jesus sked his followers to believe, but, knowing all men, He also freely provided an abundance of vonders to help them believe. He asked them not o reason, but again provided them with evidence hat defied the searching eye of reason.

How did He do all these things? Has anyone ver answered this question in a manner acceptable o the Western educated man? I suggest to you hat someone did: St. John in the second chapter, 5th verse, gives this most illuminating piece of nformation about Jesus, "He knew what was in nan".

To a student of psychics this statement is indeed ull of meaning, for he himself essentially strives o find an answer to this perplexing question What is in man?" And, if he is wise, he also nows that he will never find it in its entirety. But it looks as if Jesus really did know what was n man, and that alone raises Him above any rdinary human being. This the student of sychics will fully appreciate, for he knows that is lack of this knowledge that prevents us from changing the character of psychic events from that of more or less sporadic phenomena to everyday occurrences, and there is little doubt that most of the miracles performed by Jesus were, in fact, what we would now call psychical phenomena.

The healing miracles too, described in the Gospels, seem truly remarkable. It is, however, difficult accurately to assess them, as the medical diagnosis of those days was not reliable. But it is clear that almost 2,000 years ago Jesus was acquainted with psycho-somatic effects, for how else could we explain His words to one He had healed: "... sin no more lest a worse thing come unto thee". (St. John, 5-14), also His frequent explanations that the faith of the sick person was the cause of the miraculous cure. Truly, He knew what was in man!

Jesus, knowing what was in man, knew all about the mystery of the human personality surviving after the death of the physical body. To the student of psychics, His references to resurrection will have a different meaning than to a layman.

The resurrection of Jesus is, of course, the cornerstone of Christian faith, and has been the subject of much speculation. I think I am justified in saying that without it, Christianity as we know it today would not exist, if, indeed, it did survive at all. The evidence that Jesus was seen, heard, and touched, after His death, is very strong. I do not doubt it, and do not propose to discuss its validity.

I want to give you an experience of my own which may help in this direction:

It happened in February, 1922. Admittedly, it was a long time ago, not so long, however, as the events described in the Gospels. I was then quite young, but reasonably sensible and in excellent health. The subjects which interested me most were: physics, chemistry, and mathematics, in which I was at the top of my class.

It was about 8.30 a.m. and it was very cold. A little dry snow had fallen during the night, and its granules were being swirled round by a strong wind, which made the tips of my ears smart. I well remember the crunching sound made by my feet on the dry layer of snow, as I walked on my way to school.

There were very few people about, as it was still early. A lady, who was then about 100 yards away, in front of me, and walking towards me, attracted my attention. This was not surprising, as she was dressed in a most unsuitable manner for the time of the year, her brightly coloured summer frock billowing out in the cutting wind. I thought that she must have been awfully cold.

I watched her for some time, as the distance between us gradually lessened. She was about four or five yards away, when she looked up at me and smiled. I then recognised her; she lived a few doors away from us, and I knew her, but not

very well. We exchanged a brief greeting, without stopping. Just as she walked past me, and out of the reach of my vision, the thought suddenly struck me; I watched this lady's funeral a fortnight earlier ! I turned round quickly, and, as you would expect, she was not there. Yet, a moment earlier, and for some time before that, she was in front of me, as real, solid, and alive, as any other person. She must have vanished, for there was no turning which she could have taken. In any case she could not have walked more than half a dozen steps out of my sight before I turned round.

I know that, in spite of what I said, many people will be inclined to dismiss the story as simple imagination on my part. It is always easy to dismiss inconvenient matters by ascribing them to the ubiquitous imagination.

I frequently wonder whether my experience was unique, or whether similar things happen to other people in modern times ? I also wonder how many of the people, I daily pass in the streets, would no longer be there if I but looked behind me at the right time ? Above all, I wonder what was the purpose of the lady I hardly knew, appearing to me in this way ?

There was a time, a very long time, when the miracles of the Gospels could only have been regarded as miracles. Our growing familiarity with psychic occurrences has now made it possible for us to look upon some of these miracles as psychic phenomena, and it is indeed surprising how much of the seemingly impossible has become acceptable, in the light of our expanding, yet still only slight knowledge of psychics, bringing about a growing conviction that the Gospels are fundamentally true records of the miraculous in Christian faith.

FELLOWSHIP PARTY FOR PASSION PLAY ?

One of our members, Mrs. Doreen Bennett, has inquired whether enough Fellowship members might be interested to form a party for a trip to Oberammergau to see the Passion Play next year.

If such should be the case, she suggests it could be with the organized Wallace Arnold Tours, who are arranging a series of tours for the purpose of visiting Oberammergau during next summer. The 9-day tour, costing 35 guineas inclusive, not only takes in Oberammergau, but also sailing down the Rhine and visits to Nuremberg and Heidelberg. There is a wide range of dates throughout May, June, July, August and September. Full details are available from the Rev. J. Selwyn Tabore, Hook Vicarage, Chessington, Surrey.

In addition to these set tours, private parties from any individual bodies like the Churches' Fellowship will be catered for, with a separately organized itinerary.

BIG CHELTENHAM MEETING

There was a large attendance, including a good representation of clergy, at an open meeting arranged at the end of May by the Cheltenham Group of the Fellowship. The Chair was taken by Major-General Pakenham-Walsh, leader of the Group, and the addresses were given by Col. Lester on " The Churches and Psychical Research " and by Mrs. Lester on " The Healing Work of the Fellowship ".

The amount of interest aroused was evident by the long period of questions that followed both addresses.

SCIENCE AND RELIGION

A four-days Conference under the above title was held at St. Peter's Hall, Oxford in July, under the auspices of the Delawarr Laboratories. The opening address was delivered by Dr. Griffith Evans, F.R.C.S., a member of The Churches' Fellowship Healing Central Advisory Committee. His subject introduced the main theme of the Conference: the impact of thought upon matter, and its consequence in the world of today.

EAST ANGLIA CONFERENCE

The East Anglia Conference held at The Rectory, Long Melford on the 15th and 16th July, was very well attended and between 50—60 members and friends took part.

The Conference was opened by our President, Sir Cyril Atkinson and a lively discussion followed each paper.

Mr. Simpson has received a number of letters expressing the wish that another Conference may be held next year.

The Long Melford Conference lectures have been recorded on tapes. Would any member wishing to borrow them please apply to our Worthing office.

COLCHESTER LECTURE

On April 14th the Rev. F. S. W. Simpson addressed the Colchester Rotary Club on " Apparitions " and various forms of phenomena. The meeting was crowded and many questions were asked afterwards. A most sympathetic attitude was expressed and Mr. Simpson said how surprised he was at the number of people who accepted the objective reality of psychic phenomena.

THE IMPACT OF THOUGHT ON MATTER

A most interesting and instructive lecture has been arranged for Wednesday, the 23rd September, at 6.30 p.m. Caxton Hall, when Mr. G. de la Warr will bring some of his apparatus from his Oxford Laboratories to demonstrate the work he is doing there on the impact of thought on matter. He will tell his audience of his early beginnings from the time when he was simply a qualified mechanical and civil engineer, and will explain how his work has developed from that point to its present stage, which culminated in a very successful three-day conference on " Science and Religion ", recently held in Oxford. This is a fascinating subject with far-reaching implications. Not only does he have some extremely interesting points to make about the non-material state of man but he also is spending much time discovering the impact of thought and prayer on the growth of plants. His work is well known to a great many of the members of the Fellowship who have benefited by his radionic diagnosis.

His work is of special interest to the Fellowship because the etheric body comes into his calculations a very great deal and if this were once accepted by medicine and by the church a great step forward would be taken which would help our Fellowship tremendously.

We hope that as many as possible will make a special effort to be present. The lecture will be illustrated.

From " Biology and Psychical Research " (in vol. 50, S.P.R. Proceedings) by A. C. Hardy, F.R.S., *Professor of Zoology, Oxford.*

If only one per cent of the money spent on the physical and biological sciences could be spent on investigations of religious experience and on psychical research, it might not be long before a new age of faith dawned upon the world. It would, I believe, be a faith in a spiritual reality to match that of the Middle Ages—one based not in a belief in a miraculous interference with the course of nature, but upon a greatly widened scientific outlook. I believe psychical research if given sufficient support could revolutionize the outlook of biologists in 20 years or less—and also that of the world at large.

MEMBERSHIP CARDS

Owing to the heavy cost involved in printing, postage and clerical time the Council have decided that it is not practicable to continue to issue these cards. We feel sure that members will understand and co-operate with us, and let us know when sending their subscriptions if they require a receipt.

BOOK REVIEWS

STORIES OF THE SAINTS

By Norman Painting

Mr. Painting, one of our members, has a double claim to fame, for not only is he Philip Archer of " The Archers " but he is also the author of three books on the Saints:

Stories of the Saints—St. Catherine of Siena, St. Eustace, St. Richard of Chichester and St. Philip Neri. (11/3.)

More Stories of the Saints—St. Christopher, St. Martin of Tours, St. Clare of Assisi and St. Edmund the Martyr. (13/3.)

St. Anthony of Padua (The man who found himself). (13/3.)

The *Times Literary Supplement* said " their style is lucid, their background authentic " and they have lost none of their dramatic qualities that made them so successful when they were broadcast by the BBC.

Mr. Painting has spared no effort in careful study and research to ensure that each story is historically accurate. His primary aim has been to present each saint as a living and real personality.

Although these books are not psychic as such we feel that they would be valuable for young people and an introduction to some of the best known characters in the spiritual life; and it is usually because of the supernormal gifts that these great people had that they were made saints of the Roman Church. They were all heroes and can hold their own against any of the highly coloured secular stories that clamour for attention nowadays.

The Resurrection of Christ, by The Rev. Dr. Leslie Weatherhead. (2/10.)

Dr. Weatherhead reminds us that there are many devout Christians who think it is impious to ask questions about such matters as the resurrection of our Lord and if anyone tries to answer such questions one is accused of either " not believing in miracles " or of trying to " explain them away ". But the truest minds in the Church welcome every discovery and treatment of Science not only in the material world, but so far as they possibly can in the realm of the mind and the spirit. We must not be too proud to remember that " truth often enters through lowly doors and we must sit down before facts with the humility of a little child."

Dr. Weatherhead says: " I prophesy that a careful and honest enquiry into psychic phenomena will yield often richer treasures for the well being of man than physics, chemistry and biology have given them, vast though those treasures are ".

In this little book he offers suggestions as to how the body of Jesus disappeared from the tomb—which is fascinating reading and very instructive—and he brings to his assistance the Rev. F. W. Moyle's book *Our Undying Self*, where Mr. Moyle explains the two different Greek words used in " A little while and ye shall not behold me, and again a little while and ye shall see me ".

The Fellowship heartily recommends this book to all its members and especially to those attending Study Groups. It is invaluable as showing the contribution that psychical science can make towards the understanding of perhaps the greatest problem that the world has ever faced.

" THE MIND READERS—some recent experiments in Telepathy "
By S. G. Soal and H. T. Bowden. (Faber, 30/-.)

Here we have what should prove to be a classic of parapsychology—the definitive proof of the reality of telepathy. It is the closely woven account of experiments carried out by Dr. Soal and other members of the S.P.R. with two Welsh cousins, Ieuan and Glyn Jones, who proved to have quite remarkable powers of E.S.P. under certain conditions, which were mainly that their interest and desire to make money was aroused. The meticulous and painstaking way in which Dr. Soal organised the tests demonstrates to what depths of distrust of human nature it is apparently necessary to go in order to establish truth in the world of the paranormal. Not merely did the precautions cover all possible fraud by the boys (who boylike did on one occasion devise crude and quickly spotted ways of communicating by a secret code!) but also the possibility that the investigators themselves might be in collusion! In addition Mr. Jack Salvin who is an expert in " fake " telepathy, and president of the occult circle of the Magic Circle was also called in to see if he could detect any secret code. He could not, and all these precautions, as well as the galaxy of distinguished names who attended some of the experiments and gave their testimony to their validity, must surely have proved once and for all that telepathy is a fact of science. The experiments are of course the usual card-guessing ones, but when some of the odds against chance reached astronomical levels they proved quite clearly the E.S.P. faculty at work . . . . in telepathy alone since the clairvoyant tests proved disappointing. As readers will know, chance expectation of a correct guess is 1/5. Results therefore in the neighbourhood of 1/3, 1/2 or on occasion higher than this, 19, 20 or 21 guesses correct out of 25, prove that we are in the presence of irrefutable evidence.

The book is charmingly and frankly written, and gives revealing character studies not only of the boys and their families and the temperamental difficulties encountered in dealing with them, bu also of the investigators themselves and of th superhuman pains to which they went to cove every eventuality and overcome every obstacle The book is a *must* for all serious students of E.S.P

J.D. P.H

Nothing So Strange, by Arthur Ford.
(Harper: New York. $3.75)

A provocative title this, which persuades the reader to investigate the contents of this remarkable book. If proof of a future life is required and in this age many of us feel the want, here is a well-written book brimful of evidence. The author not only possesses outstanding psychic gifts but also spiritual gifts demonstrating the love of God in his own life. He was brought up a strict non-conformist and was a preacher for two years, then owing to the development of his psychic gifts, his lectures and demonstrations being testified to by religious leaders and well known scientists, he concentrated on this work, yet states that his interest in the ministry was ingrained and he never lost his feeling of identity with the Christian Church. A near-fatal accident was the initial cause of great tragedy in the author's life, resulting in his becoming a drug addict, but eventually he was spiritually healed and became God conscious.

The author pays tribute to the Rev. Maurice Elliott's interest in psychic phenomena and its relationship to religion, and how today, this same study is being carried on by the Churches' Fellowship.

" Survival is not the only tenet of the gospel but it is the one without which the others lose much of their significance—one has only to see the transformation in the lives of some who suddenly realise that personality is not lost in death, to know how basic this assurance is."

G.V.

All prices are inclusive of postage, but the Fellowship is willing to pay the postage on all orders to the value of £1 or over.

We do not necessarily endorse all statements in the books recommended, but there are few books which are not open to some divergence of opinion, and we believe in bringing to the notice of members worth-while books covering as many aspects of our subject as possible.

STUDY GROUPS

The Hon. Sec. of the Healing Central Advisory Committee (Mrs. R. M. Lester, 57 Petitor Road, Torquay, Devon) would like to remind those Study Groups which have not yet forwarded their quarterly Healing report for the period to July 31st, that she would be glad to have them as soon as possible

FELLOWSHIP CHRISTMAS CARD

This is the new design for the front cover of our Christmas Card for 1959. It is in two colours, and the card is of good quality. The price is 4d. and orders should be sent to Miss White, 31a Chapel Road, Worthing, enclosing sufficient reply postage. The cards will also be on sale at the Annual Conference and the At Home.

There is also a limited number of last year's cards available at the reduced price of 3d. each. As these are not dated, they are suitable for the current year.

READERS' LETTERS

Dear Col. Lester,

THE INCIDENT IN WINCHESTER CATHEDRAL

Could the photographer have " picked up " an actual scene from the past ? I am too ignorant of these matters to attempt to reason why, but the idea came to me after reading the following in *The Reader's Digest* for January of this year—p. 98.

" Have you ever wondered what ultimately becomes of the waves that radio and TV stations send out into space 24 hours a day? Do they fade and vanish, or do they keep going on for ever ? We do know that sometimes pictures appear mysteriously, long after a programme has finished. One of the most famous of all such weird happenings was in this country in September 1953.

" Suddenly in many parts of Britain television screens blossomed out with the identification sign and call letters of TV station KLEE in Houston, Texas. Even today transatlantic programming is but a dream, so several viewers took pictures of the image to prove the happening.

" What really startled the TV world was the fact that when BBC engineers advised KLEE in Houston of the unusual event, they were told that the station had been off the air since 1950. No KLEE identification card had been shown for the past three years.

" Where had that picture been for three years? Why did it appear only in Britain and how did it get back from wherever it had been ? "—C. B. Colby.

Yours sincerely,

ROSEMARY SEVERS.

31 Chantry Avenue,
Bexhill-on-Sea.

To—The Assistant Secretary, 31A Chapel Road, Worthing, Sussex. (Tel. Wor. 3322).

Please send full particulars of the Churches' Fellowship for Psychical Study to:—

NAME .....

BLOCK LETTERS PLEASE.

ADDRESS .....

BLOCK LETTERS PLEASE.

ALPINE NOTES

By The Rev. Dr. P. Hadfield

Last summer my wife and I were staying at a hotel in a village, in Switzerland, which nestled more than 3,000 feet up in the mountains.

One Saturday afternoon we climbed up a further 3,000 feet so that we reached a height of 6,000 feet above sea level. Stretching beyond and above us were the snow capped mountains, and below lay a deep and narrow dale along which ran a fast flowing stream. On the mountain side where we stood were thick patches of Alpine Rose bushes in flower. My wife began to gather some of the flowers and soon had a large bunch. She also secured three or four roots of the shrub to put in our garden at home.

As we made our way back it was intensely hot despite our being so near the snow line. It was a most energetic experience and we fully expected to sleep well after the long walk. We were very tired and decided to go to bed early. My wife had already placed the Alpine Roses in a glass of water which she put on the dressing table. In another glass of the same type she put the roots and this was placed on a shelf in the wardrobe.

An important point about the drinking glasses which I wish to stress is that they had thick bases—the glass being at least half an inch thick.

We had nearly fallen asleep when we heard a terrific noise which appeared to come from the room immediately above ours. It sounded like someone singing and dancing. This turmoil started shortly after 11 o'clock and continued until nearly midnight. Unable to sleep and having endured the commotion for such a long time we felt annoyed at what we considered to be discourtesy and thoughtlessness of others.

In my anger I got out of bed with the intention of speaking to the night porter about the disturbance. First, however, I decided to call out to the revellers and request them to desist. As soon as I shouted the uproar ceased. Feeling more satisfied at this immediate response I got back into bed and switched off the light.

A minute or two afterwards the clock struck twelve. On the last stroke there was a noise like shattering glass as though someone had thrown an empty glass to the ground and smashed it into a thousand fragments. This was immediately followed by persistent tapping on the window and the room was lit up with various coloured lights of which blue seemed to predominate. I got out of bed again and the coloured lights disappeared and the tapping ceased.

I had not switched on the electric light as I wanted to look out of the window to see if anyone was playing some prank with a ladder or a torch. Everything was in complete darkness. I could not see a light anywhere shining from a window in the hotel.

The next thing I did was to switch on the electric light and make a careful search. I could find nothing broken on the floor, but as the noise had sounded like breaking glass I examined the two drinking glasses. First, I took up the glass from the dressing table and a piece of glass about two inches in diameter fell apart from the thick bottom of the tumbler. I then examined the other glass in the wardrobe and found a break in it in exactly the same place. This, also, came apart when I lifted the glass.

No one could have possibly touched the glasses and for the thick glass to be broken it would have required a hard knock with a heavy object. Hence there was no possibility of explaining the mystery as the result of natural causes. At once I thought that some supernatural agency must have been at work. It seemed impossible to explain the phenomenon otherwise.

The next morning I did complain to the proprietor who was with the concierge. I asked if anyone had been celebrating in the room above ours. They informed me that the room was unoccupied but by their manner they did not seem to be surprised that we had been disturbed. It almost appeared as though they had had similar complaints from previous occupants of that room.

In considering the phenomenon we could safely state that there had not been anything sinister in the atmosphere. Moreover, there had been nothing to make us feel afraid.

It did occur to me that one explanation of the strange experience was that it was due to the activities of mountain spirits who had resented our invasion of their territory, and expressed their annoyance by breaking the glasses in which plants taken from their territory had been placed.

I have not been able to ascertain whether the Swiss have any superstitious ideas about gathering Alpine Roses and putting them in vases in the homes; but in my studies of Primitive Races I have often come across the belief in mountain spirits who have, in their indignation, quickly retaliated in some spectacular manner when men have violated their territory.

In conclusion, let me make it quite clear that my wife and I were in complete possession of all our faculties. We had not been celebrating. Indeed we are both total abstainers!

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